opinions. Educated then in worſe than Egyptian bondage, it is unreaſonable, as well as cruel, to upbraid them with faults that can ſcarcely be avoided, unleſs a degree of native vigour be ſuppoſed, that falls to the lot of very few amongſt mankind.

For inſtance, the ſevereſt ſarcaſms have been levelled againſt the ſex, and they have been ridiculed for repeating 'a ſet of phraſes learnt by rote,' when nothing could be more natural, conſidering the education they receive, and that their 'higheſt praiſe is to 'obey, unargued'—the will of man. If they are not allowed to have reaſon ſufficient to govern their own conduct—why, all they learn—muſt be learned by rote! And when all their ingenuity is called forth to adjuſt their dreſs, 'a paſſion for a ſcarlet coat,' is ſo natural, that it never ſurpriſed me; and, allowing Pope's ſummary of their character to be juſt, 'that every woman is at heart a 'rake,' why ſhould they be bitterly cenſured for ſeeking a congenial mind, and preferring a rake to a man of ſenſe?

Rakes know how to work on their ſenſibility, whilſt the modeſt merit of reaſonable men has, of courſe, leſs effect on their feelings,

ings, and they cannot reach the heart by the way of the underſtanding, becauſe they have few ſentiments in common.

It ſeems a little abſurd to expect women to be more reaſonable than men in their *likings*, and ſtill to deny them the uncontrouled uſe of reaſon. When do men *fall-in-love* with ſenſe? When do they, with their ſuperiour powers and advantages, turn from the perſon to the mind? And how can they then expect women, who are only taught to obſerve behaviour, and acquire manners rather than morals, to deſpiſe what they have been all their lives labouring to attain? Where are they ſuddenly to find judgment enough to weigh patiently the ſenſe of an awkward virtuous man, when his manners, of which they are made critical judges, are rebuffing, and his converſation cold and dull, becauſe it does not conſiſt of pretty repartees, or well turned compliments? In order to admire or eſteem any thing for a continuance, we muſt, at leaſt, have our curioſity excited by knowing, in ſome degree, what we admire; for we are unable to eſtimate the value of qualities and virtues above our comprehenſion. Such a reſpect, when it is felt, may be very

ſublime;